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bobbin' up an' down, an' twistin' an' turnin' jest like de whip ware comin' down on him. Ole miss' had de hole filled up nex' day, an' fresh tu'f laid down, like it mought neber been disturbed; but, blessed Lord, dat make no difference, ebery night Munsta' come an' wiggle an' turn an' twis' all night in dat hole. Ole miss' done move her chamba' ober oder side de house, an' Jim would n' go by dare by night, no more den he go through de grabeyar' ober dare. I spec' yo ware to look out de winda', yo see Munsta' dis minute, 'cause Munsta' allus would stay up all night to torment somebody."

*E. M. Backus.*

NORTH CAROLINA.

### LOCAL MEETINGS AND OTHER NOTICES.

EIGHTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY. — This meeting has been appointed to be held at Baltimore, during the week between Christmas and New Year, probably on December 29 and 30. Members who wish to present papers will please notify the Secretary of the American Folk-Lore Society, W. W. Newell, Cambridge, Mass. Particulars and programmes will hereafter be sent to members of the Society. It is hoped that the meeting may be one of especial interest.

BALTIMORE. — During the season of 1895-96 have been held the following meetings:—

*November.* The Branch met at the rooms of the Medical and Chirurgical Library. A set of by-laws were adopted, completing the organization of the Branch. Mr. Hurd of the Johns Hopkins Hospital was appointed Treasurer. Prof. Paul Haupt of Johns Hopkins University read a paper on the Garden of Eden, illustrating the subjects from a folk-lorist's point of view.

*December 2.* The Branch met at the rooms of the Quadriga Club, the President presiding. Dr. H. Carrington Bolton of Washington read a paper on "Fortune-Telling in America To-day." This was followed by a discussion of charms, astrology, and kindred subjects. Miss Mary W. Minor gave an account of a town in Virginia that gained the name of the Wizard's Clip from the constant clipping of articles of clothing, etc. This went on for some time, being attested by priests and other reputable persons. The clippings ceased only when the spirits were exorcised with bell, book, and candle. Certain old ballads and rhymes were also given.

*January.* The meeting was held at the rooms of the Quadriga Club, the President presiding. Dr. Charles Carroll, Warden of the Johns Hopkins University, gave certain Mexican variants of "Uncle Remus Stories," collected by himself. In these variants, the coyote replaced the fox, and "Brer Rabbit" became "Uncle" or "Nephew." This paper was followed by a discussion of the various variants of the "Tar Baby" story, one of these, from southern Maryland, being collected by Miss M. V. Dorsey from a white fisherman. In this version, the "turkle" took the place of

the "Tar Baby," and was smeared with tar. A paper written by Miss Dorsey was also read, in which was given interesting negro folk-lore from southern Maryland. She called attention to the lack of songs in that locality, and gave certain curious expressions and weather signs. She also described the custom of "planting bottles" for enemies.

*February.* The meeting was held at the rooms of the Quadriga Club, the President presiding. Maj. J. W. Powell of Washington gave an address on "The Teachings of Folk-Lore." Dr. Charles L. C. Minor also read a paper containing items of Virginia folk-lore.

*March.* The meeting was held at the rooms of the Quadriga Club, the President in the chair. The principal paper was a presentation of "Uncle Remus Stories in Early Literature," giving variants from early English, German, French, and Persian literature. Mrs. Jordan Stabler gave examples of the bag that figures in the "Uncle Remus Stories," as it occurs in other places. Mrs. John D. Early gave a paper on the "Folk-Lore of the Zodiac."

MONTREAL, *February 10.*—The meeting was held at the house of Mrs. Shelton, 255 Mountain St., Mr. McLaren, the Vice-President, presiding. Mr. Henry Mott read notes in regard to the curing of the King's Evil, already mentioned by him in a paper read in December. The Secretary read a paper contributed by M. Faucher de Saint Maurice, entitled, "Folk-Lore of Mexico." Miss Macdonnell related a Canadian legend, belonging to a collection hereafter to be published.

*March 9.*—The Society met at the house of Mrs. Reid, 57 Union Ave., Professor Penhallow in the chair. Twenty-two members were present. Mrs. William Lighthall read several tales, entitled, "Legends of the United Empire Loyalists." The paper was followed by discussion, anecdotes being related in regard to the conduct of persons contending on both sides during the American Revolution.

*April 24.*—The Society met at the house of Mrs. Macdonnell, 1160 Dorchester St. Miss Blanche L. Macdonnell offered a paper on "Sky Myths." Miss Derrick read the second of a series of three papers on the "Folk-Lore of Newfoundland," by Rev. George Patterson.

NEW YORK. — The meetings of this Society have been discontinued.

Mention has already been made of an address of Mr. H. E. Krehbiel, on "Folk-Song in America," delivered in New York. In this address, Mr. Krehbiel undertook to show the character of the folk-songs which have grown up in the United States, particularly among the slaves. He contended that the black slave created a body of characteristic song using intervallic and rhythmic elements originally brought from Africa, but remodelling these into new forms under the influence of their American environment. In the first place, he gave a general examination of the nature of folk-song, distinguishing it from the negro minstrel songs, of which the best were written by Stephen C. Foster, in imitation of the genuine melodies. He endeavored to show in what manner folk-song

melodies are truthful reflexes of folk-traits, basing the argument on the physiological origin of music, as suggested by Herbert Spencer's axioms. The songs were then brought forward to illustrate the points made, the two first being "spirituals," the next a Coongai (old African dance) in Creole patois, the two following satires. The folk-song of Canada was shown to be unchanged French folk-song, in regard to language, form, melody, etc., — a bodily transference. Thirdly, the effect of transference or transmigration was exhibited by examples.

NEW ORLEANS. *January 13.* — Members of the Louisiana Branch were requested to offer summaries of the contents of such works relating to folk-lore as they might have examined. The Secretary presented a list of publications treating of folk-lore and kindred topics included in the Howard Memorial Library. Mrs. W. P. Johnston read a Japanese story, entitled "The Hare of Ikaka," which was the subject of comment.

Officers were elected as follows : —

*President.* — Professor Alcée Fortier.

*Vice-President.* — Mrs. W. P. Johnston.

*Secretary and Treasurer.* — Mr. William Beer.

*April 27.* — The Branch met at Tulane University, the President occupying the chair. Volumes bearing on folk-lore were exhibited by Mr. Beer, Professor Fortier drew attention to the publications of the Society. It was suggested that the Branch engage in making a collection of Louisiana folk-songs and superstitions, and resolved that at each meeting examples of these should be presented by members.

FOLK-LORE PRIZE OFFERED BY THE FOLK-LORE SOCIETY OF MONTREAL. — The Folk-Lore Society of Montreal, with a view of stimulating research, offer to Canadian writers a prize of twenty-five dollars for the best essay in French or English dealing with any branch of Canadian folk-lore. Manuscripts may be sent to the Secretary, Miss Derick, 22 Stanley Street, Montreal, at any time before the 15th of November, 1896, and will be examined by a carefully selected committee as soon afterwards as possible.

The definitions of the subjects accepted by the Society is the following : —

"The science of Folk-Lore is the comparison and identification of the survivals of archaic beliefs, customs, and traditions in modern ages.

"Under this general term are included Folk-Tales; Hero-Tales; Traditional Ballads and Songs; Palace Legends and Traditions; Goblin-dom; Witchcraft; Leechcraft; Superstitions connected with Material Things; Local Customs; Festival Customs; Ceremonial Customs; Games; Jingles; Nursery Rhymes; Riddles, etc.; Proverbs; Old Saws, rhymed and unrhymed; Nicknames; Place-Rhymes and Sayings; Folk-Etymology.

"Manuscripts must be original, that is to say, the sole work of the writer. The committee will consider not only the matter, but the form and style. Manuscripts must not be rolled, must be written on one side of the paper only, and must be legible, typewriting being recommended. The writers will retain the property in their work, but the Society shall have the right

of having them read at its meetings. Each competitor shall inclose his name and address in an envelope indorsed with a motto, which is to be signed at the foot of the manuscript. Honorable mention may be awarded by the committee to other essays than that obtaining the prize."

FOLK-LORE IN THE A. A. A. S. AT BUFFALO. — A classification of subjects, allowing a day for each, was attempted in the anthropological section, in Buffalo, but could not be fully carried out. The address on the "Emblematic Use of the Tree in the Dakotan Group," by the vice-president, Miss Alice C. Fletcher, was admirable in treatment, and proved of popular interest. Suitable resolutions were adopted on the death of the secretary-elect, Capt. John G. Bourke, President of the American Folk-Lore Society; and another of our contributors, the venerable Horatio Hale, was recommended and elected as a life fellow. The expressions of esteem from several speakers would have been very gratifying to Mr. Hale. He was not present, however, and his valuable paper on "Indian Wampum Records" was read by a friend.

Dr. Brinton's paper on "The Ethnography of the White Race in the United States" was of a practical character, and resulted in the appointment of a committee on the subject. The Rev. Dr. Beauchamp's paper on "Onondaga Games" was of a wider scope than the title indicates, and will be published by us. Mr. W. W. Tooker had an excellent paper on the "Meaning of the Name Manhattan." In a similar line Mr. A. F. Chamberlain had valuable papers on various Kootenay names. "The Psychic Source of Myths" was ably presented by Dr. D. S. Brinton, in accordance with his well-known views. Various psychological papers were read by Messrs. Boas, Cattell, Brinton, and McGee, as well as by Miss Fletcher and Mrs. Fanny D. Bergen. There were others quite notable, for more than half of those placed on the list had some bearing on folk-lore subjects.

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

OUTLINE OF ZUÑI CREATION MYTHS. By FRANK HAMILTON CUSHING. Thirteenth Annual Report of the Bureau of Ethnology, pp. 321-447. Washington, 1894.

All things come to him who waits. For sixteen years we have anxiously waited for Mr. Cushing to give to the world the vast store of legend which he acquired during his residence in Zuñi. Particularly did we long for the publication of the Creation Myth of which we had, so often, heard him speak. Knowing how feeble his health usually was, and how his scant seasons of strength were occupied with other labors, we feared, at times, that our patient waiting would never be rewarded. But at last we behold the bow of promise.

More than one fourth of the Thirteenth Annual Report of the Bureau of